GEN

ALLEN COUNTY PUBLIC LIBRARY
3 1833 01772 5547
GENEALOGY
977.202
F77CAT

THE CATHOLIC CHURCH IN FORT WAYNE

THE CATHOLIC CHURCH IN FORT WAYNE

Reprinted with the
special permission
of the
Allen County - Fort Wayne
Historical Society

Public Library of
Fort Wayne and Allen County
1961

FOREWORD

In 1959 the Allen County-Fort Wayne Historical Society published THE FIRST PRESBYTERIAN CHURCH IN FORT WAYNE. The interest evidenced in its initial history of a religious body encouraged the Society to essay the history of another denomination which exerted considerable influence on the Summit City's political, business, industrial, and social life.

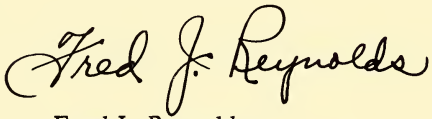
The present publication attempts to delineate in broad outlines the story of the Roman Catholic Church in this region. Emphasis has been placed on the growth of early parishes in Fort Wayne; parishes in the diocese outside the city have received scant attention or have been excluded. No attempt has been made to extend the history beyond the close of the nineteenth century.

The diocesan histories of Bishop Herman J. Alerding and Archbishop John F. Noll provided the basis for this paper. Excerpts from the Public Library files of Fort Wayne newspapers supplied considerable local material. Other sources are listed in the bibliography. Local history abounds in variant and contradictory spellings of personal and place names; preference has been given to the best authorities.

The Society gratefully acknowledges the loan of photographs by the Catholic clergy and the Library of the University of Notre Dame for the illustrations. OUR SUNDAY VISITOR supplied the Fort Wayne diocesan crest on the cover. The Publications Committee,

directed by Editor Alene Godfrey, assembled and organized the materials, and verified facts, names, and dates.

The Allen County-Fort Wayne Historical Society presents this sketch of the Diocese of Fort Wayne with the hope that it will prove entertaining and informative to members and the general public.



Fred J. Reynolds
Publications Chairman
Allen County-Fort Wayne Historical Society

CONTENTS

Beginnings of the Catholic Church in Canada. . . . 1
Fathers Allouez, Marquette, and Dablon. 2
The Catholic Church at Post Miami, Fort Ouiatenon, and Post Vincennes 4
Suppression of the Jesuits. 5
The French and Indian War and its Aftermath 6
Father Gibault's Advent to the West 8
The Quebec Act and the Revolution 9
Father Gibault, George Rogers Clark, and the Northwest 10
The La Balme Massacre 13
The Catholic Church in Maryland 13
The Carrolls of Maryland 14
The Diocese of Baltimore 15
Bishop Carroll sends Missionaries to the West 16
The Diocese of Bardstown 20
Father Badin returns to the American Missions. 22
Father Badin in Fort Wayne 24
Bishop Bruté and the Diocese of Vincennes 28

Bishop De La Hailandière 34
Reverend Julian Benoit 36
Father Benoit and the Miami Indians 38
St. Mary's Church 39
The New Diocese of Fort Wayne and
Bishop Luers 40
The Building of the Cathedral 42
Father Benoit's Travels and Honors 47
Bishop Luers promotes Education 48
Early Religious Communities in Fort Wayne . . . 48
St. Paul's Church. 50
Accession of Bishop Dwenger 52
St. Peter's Church 54
Bishop Dwenger fosters Education 59
The Destruction and Rebuilding of
St. Mary's Church 61
Reverend John H. Oechtering 65
St. Patrick's Church and School 65
Reverend Joseph F. Delaney 68
Death of Bishop Dwenger and Accession of
Bishop Rademacher 68
Conclusion 71
Notes 73
Bibliography 75

BEGINNINGS OF THE CATHOLIC CHURCH IN CANADA

The Catholic faith was planted in Canada by explorers from France. Thomas Aubert (1508), Giovanni da Verrazano (1524), and Jacques Cartier (1534) discovered the vast region early in the sixteenth century. On his second voyage, Cartier penetrated the estuary of the St. Lawrence (August 10, 1535), and took possession of the country in the name of King Francis I. The period from 1542 to 1608 (Cartier to Champlain) saw a few attempts at colonial settlement in Acadia which finally reached fruition in 1605 in the founding of Port Royal.

The first missionaries, Jesuits and secular priests, accompanied the explorers and settlers. Champlain first came to Canada in 1603; on his return to New France in 1608 he founded the town of Quebec and settled there. In 1615 he invited the Recollect fathers from France, who became the first apostles to the Indians and inaugurated missions in the interior of Canada during the seventeenth century. For ten years they traveled, preached, started schools for Indian children, and called new recruits to their assistance. The Recollects sought and gained the aid of the Jesuits in 1625; however, when Quebec and the colony fell to the English in 1629, the missionaries of both orders were obliged to return to France. By the Treaty of St. Germain-en-Laye England returned Canada to France and, at the request of Cardinal Richelieu, the Jesuits again took up their missionary duties. Father Paul Lejeune established a college in Quebec

(1635), which later sent forth missionaries. Hospitaller sisters arrived to organize a hospital, and the Ursulines opened a school for girls. In 1657 the first four Sulpicians arrived.

The year 1659 marks the commencement of the ecclesiastical hierarchy in Canada. Alexander VII named Monseigneur François de Laval-Montmorency apostolic vicar of New France with the title of bishop of Petraea. The prelate's first report to the Holy See in 1660 listed twenty-six priests, including sixteen Jesuits; he enumerated eight churches or chapels in Quebec and environs. As yet the community was unable to provide any revenue for the bishop or income for the churches. There was neither a cathedral nor a residence for the apostolic vicar. Two orders of nuns, the Ursulines and the Congregation of Notre Dame, provided elementary education for girls. In 1663 Louis XIV named Quebec the capital of New France, and in 1674 Quebec was created a bishopric by Clement X. The jurisdiction of the new see extended over all New France. Monseigneur Laval efficiently organized his see, struggled with the royal governors to maintain the rights of the Church, and attempted to extirpate the liquor traffic.

FATHERS ALLOUEZ, MARQUETTE, AND DABLON

In 1667 Father Claude Jean Allouez, and Father Jacques Marquette, French Jesuit missionaries, journeyed from Quebec to the West. They reached the villages of the Illinois Indians by way of the Chicago and the Des Plaines rivers. The Illinois, an important group of the Algonquian Confederacy, numbered about eight thousand and occupied much of the region

bordering on Lake Michigan. Fathers Allouez and Marquette held missions on the west and north shores of Lake Michigan, traveling from the present-day Chicago area to the Green Bay and on to Sault Sainte Marie. A year or two later Allouez and Marquette joined Father Claude Dablon on Lake Superior and found rich copper mines. Dablon reported the discovery when he returned to Quebec. In 1670 he became superior-general of all Canadian missions. He then commissioned Marquette to undertake the expedition which resulted in the discovery of the upper reaches of the Mississippi. He edited and published Marquette's letters and charts after the latter's death.

During this period La Salle (Rene Robert Cavelier), accompanied by the Recollects who sought Indian converts, explored the area along the St. Joseph River of Lake Michigan. While La Salle was in that part of the Illinois country, Father Allouez kept aloof; but after La Salle had returned to France, Henry de Tonty, La Salle's lieutenant, welcomed Father Allouez at the settlement on the St. Joseph River where Father Dablon had assigned him. Father Allouez subsequently founded a mission near what is today St. Joseph, Michigan. The wandering Miami and Potawatomi gathered there for council, and the priest ministered to them and to the Mascouten for thirty-two years. Father Allouez traveled over a wider region than any French missionary of his day, preached to twenty different tribes, and baptized ten thousand neophytes. At times he had to restrain the Indians from adoring him as a diety; at other times they were about to sacrifice him to their Manito. Monseigneur Laval, bishop of Quebec, appointed Father Allouez to the office of vicar-general; he was the first priest to hold that position in New France.

On October 1, 1686, title to a tract of land on the St. Joseph River of Lake Michigan was granted for

a Catholic mission. Selecting a site not far from the mouth of the river, Father Allouez built a modest chapel and mission house where he resided for some time. Father Claude Allouez died August 27, 1689, and was buried near Niles, Michigan. Fathers Aveneau, Gravier, and Chardon continued the St. Joseph mission until hostility between the French and the Miami interrupted their labors.

THE CATHOLIC CHURCH AT POST MIAMI, FORT OUIATENON, AND POST VINCENNES

According to Indian tradition, a priest from the St. Joseph mission visited the Miami village, Kekionga, as early as 1676. Authorities differ as to the date of the building of the first French fortification on the site of present-day Fort Wayne. About the beginning of the eighteenth century, the elder Sieur de Vincennes, directed by Frontenac, governor-general of Canada, rebuilt and strengthened the first French fort (Post Miami) on the St. Mary's River. (The site has been established at the west end of Superior Street and the north end of the Van Buren Street Bridge.) He selected the spot where a Catholic priest presumably first said Mass in 1676. The Indians destroyed this fort in 1747. In 1719 Fort Ouiatenon was built among the Ouiatenon or Wea, another Miami tribe, on the east side of the Wabash four miles south of the present city of Lafayette. Father Mermet ministered to the Ouiatenon, the Mascoutin, and the French settlers at this little Western outpost. In 1732, the younger Sieur de Vincennes succeeded his father among the Miami and established Post Vincennes. Long active in the West, this intrepid soldier died in a campaign against the Chickasaw in 1736.

Among the little communities of Catholics in the West, the parish registers and lists of parishioners who made their annual Easter duties indicated more or less regular performance of religious obligations among a majority of the French settlers. The colonists married young. Jovial, lighthearted, and daring, the men spent more time hunting, trapping, and trading with the Indians than in patient tilling of the soil. The little communities had no criminal records, no prisons, no executions, and few deaths by violence. Each little settlement had its notary, and he or another literate settler, read Mass prayers (when no priest was present) and catechized the children.

Some eighty or ninety families lived at Post Vincennes, fourteen at Fort Ouiatenon, and nine or ten at Post Miami. The Catholics erected a chapel and dedicated it to St. Francis Xavier at Vincennes. Chapels may also have been built at Forts Miami (Fort Wayne) and at Ouiatenon (Lafayette).

On July 22, 1741, a child born at Fort Ouiatenon was baptized Anthony Foucher. He was the first native of the Wabash Valley to complete his studies for the priesthood. Ordained by Joseph Olivier Briand, bishop of Quebec, on October 30, 1774, Anthony later became a bishop. Fathers Louis Vivier, John Baptist Lamorinie, Pierre Potier, and Pierre Du Januay of the Society of Jesus served at these French forts in the mid-eighteenth century. Father Julian Duvernay served at the Chapel of St. Francis Xavier from 1756 to 1763.

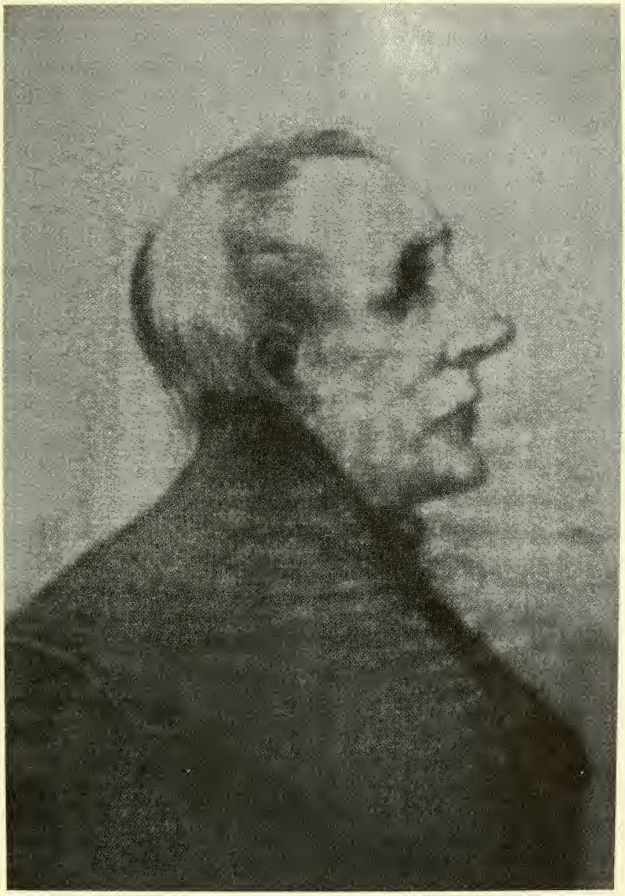
SUPPRESSION OF THE JESUITS

In 1761 the parliaments of several provinces

of France condemned the Jesuits and took measures against them in the kingdom. They were expelled from Paris. In 1762 the Parliament of Paris, under the influence of the Minister of Foreign Affairs (Duc Etienne François de Choiseul), decreed the further suppression of the Jesuits. They were driven from their colleges and deprived of their properties; even their means of existence were destroyed. The Superior Council of Louisiana, following the example of Choiseul, passed an act which suppressed the Jesuits in Louisiana and declared them dangerous to royal authority, to the rights of the bishops, and to the public safety. Their property was sold, and all their chapels were razed; they were forced to give up their missions, to return to New Orleans, and to leave on the first vessel sailing to France. The Council carried out the decree even in the Illinois district, which had been ceded to England and which was no longer subject to France or Louisiana. Thus the Catholics of a vast territory were left without priests, and the Jesuits lost charge over the Illinois Indians. In 1763 Louisiana was ceded to Spain. Thus, after Father Duverney left, no missionary came to Vincennes until 1770.

THE FRENCH AND INDIAN WAR AND ITS AFTERMATH

During the French and Indian War (1754-1763), the American colonies of England and France struggled for control of the North American continent. News of battles and expeditions reached the remote little posts at Vincennes, Ouiatenon, Kaskaskia, St. Joseph, and Prairie du Rocher. General Wolf's defeat of the French forces under Montcalm on the Plains of Abraham in 1759 determined English domination in



Reverend Pierré Gibault

Canada. According to the terms of the Treaty of Paris in 1763, France ceded all of Canada and nearly all of her other North American possessions to Great Britain. The British conquest brought adverse effects to the French settlers, for soldiers enforced English rule on French posts and hamlets in the West. Catholics felt despondent under the British commanders. French religious and educational institutions lost their properties, their royal grants, and all income derived from benefactors in France. The religious orders were forbidden to recruit new members. Poverty and hardships continued for years among the Catholics. Sullen discontent grew in the little French hamlets and among their Indian friends; as a result, approximately a third of the French settlers moved to St. Louis and New Orleans.

FATHER GIBAULT'S ADVENT TO THE WEST

In 1764 the people at Vincennes addressed a letter to Joseph Olivier Briand, vicar-general of the diocese of Quebec, stating that they felt neglected and forgotten by the Church, and requested a priest. Unfortunately, Briand, cut off from his supply of clergymen from France and deprived of the Jesuits and the Recollects, was unable to find priests to fill more pressing needs. In St. Louis the veteran Father Sebastian Louis Meurin found the difficulties and responsibilities of serving the French and Indians of the Illinois country too burdensome and requested an assistant from the bishop of Quebec.

In 1768 the latter sent his vicar-general, Father Pierre Gibault, to assist the aged priest. Father Gibault ministered to Catholics in the area; some had not seen a priest for years. For a time he

resided at Kaskaskia and later at St. Genevieve, and Cahokia. In February, 1770, he visited Vincennes, and, during his sojourn of two months, heard confessions, revalidated marriages, and administered the sacraments. He received converts into the Church and strengthened the faith of many Catholics. In spite of the hardships and dangers of long journeys, he cared for the faithful in the surrounding country. He traveled to far distant communities--Peoria, Ouiatenon, St. Joseph's, and Michilmackinac. He wrote Bishop Briand in 1775, "This is the fourth voyage I have taken, the shortest of which was five hundred leagues." [1] For a long time he was the only priest in the vast area that became the states of Illinois and Indiana.

THE QUEBEC ACT AND THE REVOLUTION

The seventh bishop of Quebec, Joseph Olivier Briand, appealed to London to maintain the rights of the Catholic Church. Through his influence the Test Oath (allegiance to Britain) was so modified as to be acceptable by the Holy See. The passage of the Quebec Act (June 2, 1774) by Parliament added the regions extending to the Ohio and Mississippi to the province of Quebec. The Act established French customary law as the permanent civil code of the region. It admitted also to partial franchise the Roman Catholic population, guaranteed them freedom of public worship, and confirmed them in the possession of their ancient churches and revenues.

Canadians viewed the Quebec Act with indifference, although it was partially motivated by consideration for their security, welfare, and progress. Unpopular in England, the Act aroused the indignation

of the American colonies, and was a causative factor in the Revolutionary War. However, the settlers at the missions along the Detroit, Wabash, Illinois, and Mississippi rivers considered the provisions of the Act definite concessions to their traditions and religion.

Long, smoldering political, economical, and social problems between the American colonies and Great Britain erupted in the Revolutionary War. The French settlers sympathized with the American cause and wished to see their ancient enemy defeated. The English controlled most of the forts and many of the Indian tribes in the West. Along the frontier, British-incited Indian raids kept the settlers in a constant state of alarm. The Americans determined to destroy British influence and to establish claim to the territory.

FATHER GIBAULT, GEORGE ROGERS CLARK, AND THE NORTHWEST

The Continental Congress had no authority over the western region, but Virginia lay claim to the country northwest of the Ohio River, according to her interpretation of her charter. In the summer of 1778, Colonel George Rogers Clark led an expedition from Virginia to establish that claim. His little army appeared before Kaskaskia, where Clark conducted negotiations with Reverend Pierre Gibault. After learning that the Americans intended no religious persecution or harm, Father Gibault persuaded his parishioners to accept Clark without opposition. Colonel Francis Vigo, an Italian-born American Revolutionary War patriot, and the priest aided Clark on his march to Vincennes. There Father Gibault addressed the inhabitants and won their allegiance for the American

George Rogers Clark treating with Indians at Cahokia,
August - September, 1778.
Clark and Reverend Pierré Gibault in the background

cause. Clark accomplished his purpose without bloodshed and captured the British fort and its commandant.

In 1775 Bishop Briand had issued a pastoral letter in which he had enjoined fidelity to the British crown. In 1776 he issued another letter urging to repentance all Canadians who had aided the Americans. He resorted to the drastic measure of refusing the sacraments to all Canadian sympathizers with the Colonial cause. The loyalty of the Bishop to the British during the Revolution eventuated in religious freedom for Canada. For aiding Clark, Bishop Briand ordered Father Gibault to return to Quebec and answer accusations of treason made by British army officers. The priest fled into the wilderness and sought refuge among the natives. Bishop Briand then appointed Father Meurin as vicar-general in the Illinois country.

Father Gibault's course cut him off from aid or recognition in British Canada. His support of the American cause reduced him and his people to great penury. From 1779 to 1784 Gibault remained away from Vincennes; in 1784 (after the resignation of Bishop Briand), he reappeared with Reverend M. Payet and resumed his work. The following year he built a new log church and remodeled the old church for his residence. Gibault remained in Vincennes until 1789, when he resumed his circuit of the other missions. In 1791 he left the Illinois country and retired to Spanish territory beyond the Mississippi River; he died at New Madrid in 1804.

Through Clark's victory a vast territory became part of the Commonwealth of Virginia. In 1781 Virginia relinquished the territory northwest of the Ohio to the Continental Congress; the deed confirmed the French titles including those of the Catholic Church. The Treaty of Paris in 1783 recognized the independence of the United States and defined her western boundary as the eastern bank of the Mississippi.

THE LA BALME MASSACRE

The English at Fort Miami (the site of Fort Wayne) continually incited the Indians against the Americans. In the autumn of 1780, Agustus Mottin de La Balme planned a raid against the British at Detroit. With a party of Americans, including many from Vincennes, he advanced to Fort Miami, plundered the dwellings, pillaged the storehouses, and destroyed the property of the British. Afterwards, La Balme marched his weary men to a camp near the Aboite River. Little Turtle and his braves fell upon the sleeping band, and in a few minutes, had killed thirty or forty men, including La Balme. Only a few escaped; others were taken prisoner. This defeat was doubtless a factor in undermining French prestige in the western country.

THE CATHOLIC CHURCH IN MARYLAND

The settlement of Maryland was planned in England by Cecil Calvert, the second Lord Baltimore, under a charter granted to him June 20, 1632, by Charles I. The agents of the anti-Catholic Virginia Company opposed the charter and argued that the grant was an encroachment on Virginia's territory. The expedition sailed from Southampton, November 22, 1633, stopped at Cowes in the Isle of Wight, and took on board the Jesuit priests, Andrew White and John Altham, with some lay brothers and servants. Of the approximate three hundred colonists, most were Catholics, although a few were Protestants. Cecil Calvert remained in England to protect the Colony's rights, but his brother Leonard--acting as governor--was to preserve peace and unity and avoid all

religious controversies.

The Indians received the colonists kindly. The following excerpt from Father White's NARRATIVE OF THE VOYAGE OF THE ARK AND THE DOVE is of interest, "On 25 March 1634, we celebrated Mass for the first time in the island (St. Clement). This had never been done before in this part of the world."[2] Governor Calvert purchased a considerable tract of land from the Piscataway. A provincial government was proclaimed; the event marked the separation of church and state whereby religious freedom was first established on the American continent. Although the Marylanders enjoyed peace with the Indians, they experienced much trouble from the Virginians. Cecil also contended with the Jesuits for a long time over their manner of acquiring and holding land within the bonds of his grant. His position was later vindicated by the general of the order and by the Vatican. In 1645 the estimated white inhabitants in Maryland numbered four or five thousand; seventy-five per cent were Catholics living in St. Marys and Charles counties. In 1763 the Catholic population in Maryland was estimated between eight and ten thousand; fourteen Jesuits ministered to their spiritual needs.

THE CARROLLS OF MARYLAND

The common cause of the colonies found a champion in the disfranchised Catholic, Charles Carroll of Carrollton. Through his influence Maryland cast her lot with the other colonies. Subsequently, two other Carrolls, Daniel and John, took prominent parts in the revolutionary struggle. John Carroll, born at Upper Marlboro, Maryland, on January 8, 1735, was the third son of Daniel Carroll and Eleanor

Darnall Carroll. John attended the Jesuit grammar school in Cecil County and studied abroad at St. Omer's College in French Flanders. In 1753, he joined the Society of Jesus, studied at Liège, and was ordained a priest in 1769. In 1773 Pope Clement XIV ordered the suppression and dissolution of the Society of Jesus. Returning to America in June, 1774, Father Carroll lived in semi-retirement as Catholics were not permitted to worship publicly in Maryland.

The success of the Revolution rendered necessary new arrangements and adjustments of ecclesiastical jurisdiction and authority for Catholics in the thirteen states. On June 27, 1783, a meeting of the Catholic clergy of Maryland was held at Whitemarsh to consider the status and needs of the Church under the new political order. This meeting addressed a petition to Pope Pius VI, requesting the appointment of a prefect apostolic with episcopal powers. In response a decree was issued in 1784 organizing the Catholic Church and appointing Father John Carroll as superior of missions in the thirteen states. Father Carroll at once assumed the duties of his office. In his letter of acceptance he reported fifteen thousand eight hundred Catholics in Maryland, seven thousand in Pennsylvania, two hundred in Virginia, fifteen hundred in New York, a few in New England, and an unknown number scattered along the Mississippi. The total Catholic population in the country approximated thirty thousand. In a few years changed conditions necessitated a bishop with full authority and jurisdiction.

THE DIOCESE OF BALTIMORE

On November 6, 1789, Pope Pius VI erected the see of Baltimore and named John Carroll the first

bishop. The Pope directed:

> all the clergy and people dwelling in the aforesaid United States of America, though hitherto they may have been subject to other bishops of other dioceses, to be henceforward subject to the bishop of Baltimore.[3]

On August 16, 1790, John Carroll was consecrated at Lulworth Castle, England, as the first bishop of Baltimore with spiritual jurisdiction over all Catholics in the nation, approximately forty thousand. The Northwest Territory was still part of the diocese of Quebec, although its bishop exercised no jurisdiction. In his first pastoral letter, March 28, 1792, Carroll requested offertory collections for the support of the clergy. Previously, Catholics in America had contributed little or nothing to support their priests. Bishop Carroll, with few priests and no seminaries or other institutions, was powerless to fill the calls for priests which came from all parts of his vast diocese.

BISHOP CARROLL SENDS MISSIONARIES TO THE WEST

The storm of the French Revolution sent, at the opportune moment, a number of learned, zealous priests to America. One of these, Reverend Benedict Joseph Flaget, was born of a widowed mother, November 7, 1763, at Coutournat, France. He began his study of philosophy and theology at the age of seventeen in the seminary at Clermont, completed his studies at Issy, and was ordained a priest in 1788. He taught theology at Nantes until the Revolution closed all institutions of learning in France.

Father Flaget sailed for the United States with Father J. B. M. David and Stephen Badin and landed in Baltimore, March 28, 1792, where Bishop Carroll welcomed them. He was studying English with his Sulpician brethren when Bishop Carroll tested his self-sacrifice by sending him to Vincennes as missionary to the Indians and chaplain to the fort. Travel was slow and most difficult. Low water delayed him six months at Pittsburgh; then he journeyed via flatboat down the Ohio. George Rogers Clark met him and escorted him to Vincennes in December, 1792.

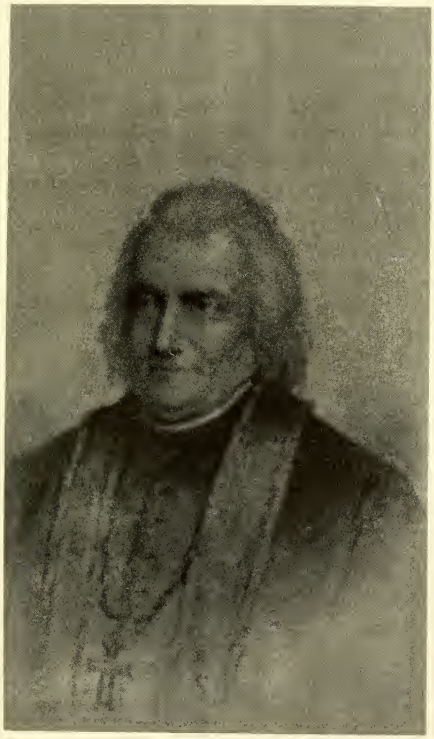
Father Flaget found the log chapel in ruins. He restored the altar and hastily renovated and decorated the church in time to celebrate Midnight Mass. During the long absence of a priest, the community of seven hundred had grown so indifferent that only twelve approached the Sacraments at Midnight Mass. During the following months, he scheduled services and encouraged attendance. He regularized marriages, baptized children, started a school, and gave lessons in industry, thrift, and charity. He introduced handicrafts and encouraged agriculture. He did not neglect the neighboring Indians; during a smallpox epidemic, Father Flaget attended afflicted Indians until he fell ill. Following his recovery, Bishop Carroll recalled him to Baltimore in the spring of 1795. He served as vice-rector and as a teacher at Georgetown College.

Bishop Carroll conferred Holy Orders in 1793 on Reverend Stephen Theodore Badin, the first priest ordained within the limits of the thirteen original states. Born in Orleans, France, on July 17, 1768, Badin was educated at Montaigu College, in Paris; and entered the Sulpician Seminary at Orleans in 1789. As a subdeacon he accompanied Father Flaget to America. After his ordination Father Badin spent some time improving his English at Georgetown. On May 25, 1793, Bishop Carroll appointed the young

priest to Bardstown, Kentucky. Father Badin traveled on foot, by flatboat down the Ohio, and then walked until he reached Lexington, Kentucky. Occasionally he celebrated Mass in a house; he spent much of his time in the saddle riding from one isolated community to another. He was imperfectly acquainted with the languages of his parishioners and knew little of backwoods life; often he suffered hunger, cold, and exhaustion.

In 1792 Bishop Carroll had interceded with President Washington in regard to missions among the Indians. Recognizing the beneficial influence of Father Flaget with the red men, Washington wished another priest to continue the good work. Eventually, the President recommended to Congress a civilizing and Christianizing policy for the Indians. One result was the acceptance of the services of a Catholic priest, who was allotted a small annual salary.

As a replacement for Father Flaget at Vincennes, Bishop Carroll sent Reverend John Francis Rivet, who had arrived from Spain in December, 1794. As Father Rivet instructed the Indians, he also won their friendship for the United States. The English government, realizing Father Rivet's influence, sent a Canadian priest in an unsuccessful attempt to win over the Indians and block alliances with the Americans. Father Rivet became vicar-general in the West in 1798 and continued until his death in 1804. During the following years Vincennes was without a resident pastor, although Father Donatian Olivier from Illinois and Fathers Badin and Nerinckx from Kentucky visited the community at intervals.



Right Reverend Benedict Joseph Flaget, D.D.
First Bishop of Bardstown

The Right Reverend John Carroll served for seventeen years as the only bishop in the United States. Greater administrative responsibilities, advancing age, and increasing infirmities caused him to recommend to the Holy See the erection of four new bishoprics--Boston, New York, Philadelphia, and Bardstown. On April 8, 1808, Pope Pius VII raised Baltimore to the rank of a metropolitan see, and Bishop Carroll was made archbishop. The Holy See adopted all of Carroll's recommendations.

Father Flaget was appointed the first bishop of Bardstown. At first he declined the honor, and his Sulpician colleagues approved his action. However, when he visited Paris in 1809, the superior of the order, Father Emery, received him with the greeting, "My Lord, you should be in your diocese! The Pope commands you to accept!" Leaving France some months later with Father Simon Bruté, and Guy Ignatius Chabrat, Bishop-elect Flaget again landed in Baltimore. On November 4, 1810, he was consecrated bishop of Bardstown by Archbishop Carroll.

For fourteen years Father Badin ministered to Catholics in settlements widely scattered over Kentucky and southern Indiana. He rode more than one hundred thousand miles on horseback. He was assisted occasionally by other priests including Father Nerinckx. In 1811 Bishop Flaget, whom Father Badin had recommended as the head of the new see of Bardstown, visited Father Badin in Pottingers Creek, Kentucky. Difficulties soon arose about the holding of church property between the two men without interfering with their friendship. Unable to resolve their differences, they went together to Baltimore in 1812 to submit the controversy to Archbishop Carroll. The dispute seemed insoluble, and they returned to Ken-

tucky in 1813.

The people of Vincennes applied to their former pastor, Bishop Flaget, for a resident priest. Unable to send one, he visited them himself in 1814 and, with Reverend Donatian Olivier, remained some time with the people. Religious and secular education had been neglected among both children and adults, and many had strayed from the faith. He gave instructions and confirmed Catholics for the first time in Indiana. He visited Vincennes many times as missionary and bishop. On April 25, 1818, he appointed Reverend Anthony Blanc as resident missionary. During the latter's two-year incumbency at Vincennes, he built two log chapels in nearby settlements. Fathers Jeanjean and Ferrari assisted him at intervals. He was succeeded by Father Dahmen and later by Father Champourier. It is not known whether or not Bishop Flaget ever visited Fort Wayne.

On August 8, 1819, Bishop Flaget dedicated his new cathedral in Bardstown, and a week later he consecrated his coadjutor bishop, Reverend J. B. M. David. Because his differences with the Bishop over property rights had not been resolved, Father Badin decided to return to France to collect funds for the American missions. While abroad he served parishes in France and Belgium and made a pilgrimage to Rome.

The CATHOLIC ALMANAC for 1822 gives the following brief account of the Church in the region:

> The states of Ohio, Indiana, and Illinois are daily adding more and more to the Church. In each of these, several large congregations of Catholics are found. They are chiefly French, who extended themselves through parts of this country as early as the seventeenth century. Vincennes in Indiana was formerly a station of the Jesuits, whence they made excursions among the savage tribes.[4]

Father Champourier, came from Bardstown to reside permanently in Vincennes in May, 1823. He described the church as so

> nearly rotten and out of repair that at any little storm it becomes very dangerous to stay in it. Moreover, it is open to every wind and penetrated by every drop of rain.[5]

He appealed to American Catholics for aid to build a better church. In 1826 he erected a larger and more suitable structure on the site of the old log church.

FATHER BADIN RETURNS TO THE AMERICAN MISSIONS

Upon his return to the United States in 1828, Father Badin accepted a parish at Monroe, Michigan. After eighteen months, he took charge of the Potawatomi Indians in western Michigan. Chief Pokagon welcomed the priest to his cabin. James E. Deery, a member of the Catholic Historical Society of Indiana, credits Father Badin with the founding of an Indian orphanage:

> The first Catholic orphans' home conducted under Catholic auspices in Indiana, in fact in the Northwest Territory, was established on the present site of Notre Dame University in 1833 by Reverend Stephen Theodore Badin, who was in charge of the Potawatomi Indian Mission in St. Joseph County, Indiana, from 1830-36. Named St. Joseph's Orphan Asylum, it was chartered by the legislature of Indiana, February 2, 1833. It must have been devoted to the care of the children of the Indians, as there were very few

A replica of the log chapel (on the present site of the Notre Dame Campus) built by Father Badin

white persons in St. Joseph County at the time.[6]

In 1831 Father Badin acquired, either by purchase or grant, a section of land (near the site of present-day South Bend) surrounding twin lakes with the express design of holding it as the site for a future Catholic college. About the same time he built a log cabin, twenty-four feet wide and forty feet long, on St. Mary's Lake as a chapel and priest's home. In 1836 Father Badin gave the tract to the bishop of Vincennes to be used for the aforementioned purpose. The latter offered the land to the Congregation of Holy Cross, and Father Edward Sorin gratefully accepted the gift. The site eventually became the campus of Notre Dame University.

FATHER BADIN IN FORT WAYNE

Father Badin visited Fort Wayne in 1830. He offered the Holy Sacrifice of the Mass and preached in the home of Francis Comparet, who approximated the Catholic congregation in and about Fort Wayne at one hundred families.

Translated from the French, the first record of a Catholic baptism reads as follows:

> At Fort Wayne, diocese of Bardstown, I, the undersigned, priest and missionary apostolic, baptized Peter David, born the fifth of October, 1830, of the civil marriage of Peter Gibaud and Mary Gibaud. The sponsors were John Baptist Becket and Theresa Duret, his wife.
>
> Stephen Theodore Badin
> Vicar-General of Bardstown and Cincinnati[7]

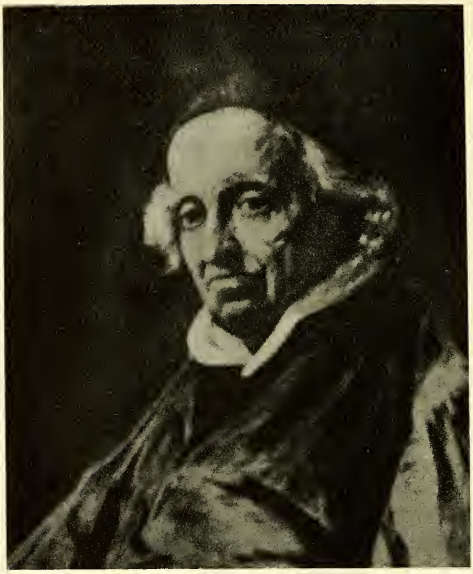
The first Catholic marriage of record in Fort Wayne follows:

In the year 1831, the thirteenth of February (the contracting parties hereinafter named, for several years residents of Fort Wayne, in Indiana, of the diocese of Bardstown, residing far distant from a priest, the nearest being one hundred thirty miles, were for this reason obliged to contract civil marriage before William Ewing Judge-probate of the county of Allen), I the undersigned priest, have come to preach a mission at Fort Wayne, above named, have given the nuptial benediction to James Aveline, the eldest son of Francis Aveline and Genevieve Cardinal, and to Catharine Comparet, eldest daughter of Michael Comparet and Agnes Jeanne, who have signed the present Register, together with John Baptist Godfroy, Francis Renaud, John B. Becquette, and Peter Courveille, who have signed with us or affixed their marks.

James Aveline.
Her
Catharine X Comparet.
mark
Stephen Theodore Badin,
Vicar-General of Bardstown and Cincinnati.

Jean B. Godfroy
His
Francis X Reno
His
Jno. B. X Becquette
mark
His
Pierre X Courveille,
mark [8]

Witnesses.



Very Reverend Stephen Theodore Badin, V.G.

Robert S. Robertson lists the following Catholic pioneers in Fort Wayne: James Peltier, John B. Bourie, Lucien P. Ferry, John Godfroy, John B. Becquette, John Trentman, P. Wagner, M. Forbing, Francis Comparet, Michael Hedekin, John Urbine, Jean Baptist Richardville, Jacob and Henry Stier, B. Phillips, George Baker, P. Fox, Jorgs, Lannon, and Bonfield.[9]

In 1831 Father Badin assisted in choosing and purchasing a site for a church. The preliminary arrangements for the transfer were made on July 18, 1831, when a large part of present-day Cathedral Square was purchased for one hundred dollars. Transfer of title does not appear to have been completed until 1835, when the property was deeded by Samuel and Eliza Hanna, who had purchased all the unsold Barr holdings. The preliminary purchase was made in the name of Francis Comparet, but subsequently the property was deeded to a committee composed of Francis Comparet, Francis D. Lasselle, John B. Bruno, Charles Hillsworth, and Michael Hedekin. The property was afterward transferred to the ecclesiastical authorities in trust for the congregation. The Wabash and Erie Canal laborers were liberal contributors to the purchase fund.

In Fort Wayne and along the Canal prevailing sickness and mortality, the absence of resident pastors, and poverty prevented the building of new churches. Father Badin, who returned to Fort Wayne in 1833-34, urged that no time should be lost in erecting chapels along the canal line, for when work was completed on one section, the Irish Catholic hands moved to another section, and the prospect of chapels diminished or vanished. In Fort Wayne the site and timber for a church were secured through his efforts, but construction was delayed until 1837.

During the preceding year Reverend Louis

Mueller was appointed the first resident pastor of Fort Wayne. In 1837 Father Mueller built the first Catholic church on Cathedral Square. The small building of rough logs measured thirty-five by sixty-five feet. Unplastered and sparsely furnished with rough benches, this crude place of worship was named St. Augustine's Church. The congregation was largely composed of German families. Father Mueller left Fort Wayne in 1840.

After years of unremitting toil Father Badin asked to be relieved, and his request was granted. In 1837 he was appointed vicar-general of Bardstown. He retired to Cincinnati, where he died on April 21, 1853. In May, 1906, his remains were transferred to Notre Dame and placed beneath the floor of a log chapel which was an exact reproduction of his first chapel on St. Mary's Lake.

BISHOP BRUTÉ AND THE DIOCESE OF VINCENNES

In June, 1829, Bishop Flaget made his sixth visitation in Indiana. He found Catholics at New Albany, Knobs, Black Oak Ridge, and Washington. The jubilee granted by Pope Leo XII was proclaimed; Mass was offered at all these stations, instructions were given, and marriages and baptisms were performed or revalidated. Several years later Bishop Flaget consulted with Bishop Joseph Rosati of St. Louis. The two prelates addressed the Holy See and petitioned the erection of Indiana into a diocese with the seat at Vincennes; they proposed Father Bruté for the miter.

Simon William Gabriel Bruté de Rémur was born at Rennes, France, on March 20, 1779. The untimely death of his father, Simon-Guillaume-Gabriel

Right Reverend Simon Gabriel Bruté, D.D.
First Bishop of Vincennes

Brute de Remur, superintendent of the royal domains of Brittany, threw the responsibility of his education on his mother, Jeanne-Renee Vatar, widow of Francis Vatar, printer to the king and parliament. A retentive memory, a lively imagination, and close application made him an accomplished scholar. He had attended the schools of his native city several years when the Revolution interrupted his studies.

He learned and practiced the skills of a compositor in his mother's print shop, where she placed him to avoid his enrollment in a regiment of children who took part in the fusilades of the Reign of Terror. He witnessed many horrible and exciting scenes at the trials and executions of priests and nobles. He frequented the prisons, made friends with the guards, and carried letters for incarcerated clergymen. He entered medical college in 1796 and graduated in 1803. In the same year, however, he entered the Seminary of Saint-Sulpice at Paris. He was ordained a priest in 1808 and taught theology at the Seminary for two years.

In 1809 Bishop-elect Flaget persuaded Brute to come to the United States; they landed at Baltimore on August 19, 1810. In 1815 Father Brute was appointed president of St. Mary's College in Baltimore; several years later he became president of Mount St. Mary's College at Emmitsburg, Maryland, and also served the Catholics of that vicinity. The Holy See created the Diocese of Vincennes and appointed Father Brute as its first bishop in 1834. He was consecrated on October 28, 1834, at St. Louis by Bishop Flaget, assisted by Bishops Rosati and Purcell and was installed on November 5, at Vincennes.

His diocese comprised the entire state of Indiana and eastern Illinois. His clergy consisted of two priests in Indiana, Father Lalumiere and Father Ferneding, and one at Chicago, Father St. Cyr. His unfinished cathedral, although one hundred fifteen feet

long and sixty feet wide, was unplastered and unwhitewashed, and without a sanctuary or a sacristy. His home was a one-room dwelling; his only revenue consisted of one hundred dollars in pew rent and a subscription list of two hundred forty dollars.

Excerpts from Bishop Brute's lengthy report to the Leopoldine Association give an account of his first episcopal visitation in his diocese in 1835.

> I went north in Illinois as far as Chicago on Lake Michigan. Reverend St. Cyr had arrived there from St. Louis and had enabled the Catholics to make their Easter communion, so I gave confirmation to only a few. Chicago is now composed of about four hundred souls--French, Canadians, Americans, Irish, and a good number of Germans. From Chicago, we went around the end of Lake Michigan to the St. Joseph River and the mission of the Reverend Louis de Seille at the Indian village at Pokagon. This mission is situated just outside of our diocese and in that of Detroit. The mission was established many years ago by Father Badin. Father de Seille has lived three or four years at Pokagon.
>
> On Thursday evening, we arrived at South Bend, a little town beautifully situated on the high banks of the St. Joseph River. It is growing rapidly owing to its many advantages. Crossing the river, we visited St. Mary's of-the-Lake, the mission house of Father Badin, who has lately moved to Cincinnati. He had a school there kept by two sisters, who have also gone away, leaving the place vacant. The six hundred twenty-five acres of land and the small lake named St. Mary's make it a most desirable site and one soon, I hope, to be occupied by some prosperous institution. Reverend Badin has transferred it to the bishop on the condition of his assuming the debts--a trifling consideration compared with the importance of the place.

On Friday morning, we left for the Tippecanoe River and the village of Chickakos. The Indians had heard of our coming and had sent some of their number in advance to ascertain our movement. Coffee had been prepared at the small village only three miles from the principal one. We dismounted and, sitting on mats of woven straw, partook of their kind cheer. Then we crossed the river and soon arrived at the main village. Chickakos village is not so large as Pokagon, yet the chapel is nearly as large. It is, however, without ceiling and without a room for the missionary. Father de Seille had baptized only about one hundred twenty persons; I confirmed sixteen of them. On our arrival, all assembled in the chapel, and Father de Seille introduced me as their bishop, the head in these parts of all the other Black Robes.

On Sunday morning, Chickakos made the speech. Having expressed his confidence in Father de Seille and in me, he said he would present me with half a section, three hundred twenty acres of their land. We replied through the interpreter and then prepared for Mass and confirmation. We slept on the benches of the chapel and some of the straw from the floor, wrapped up in our greatcoats. Our food was boiled corn, fish, venison, and wild turkey minced together in one dish. We also had some cranberries broken and mixed with sugar which they got from trees. Our drink was water; coffee was not to be had. I was to leave them after vespers, so before we began, they came to sign the deed to the land presented to the Church; we had drawn the document in as legal a form as we could. After exchanging a few parting words and giving them my blessing, we mounted our horses and were escorted for some miles by a large number of Indians. Chickakos was at their head. Before leaving us, they dismounted from their horses and asked their bishop's blessing again.

The next day we reached Logansport, a rapidly improving town on the Canal. The Canal is nearly completed and will unite the Wabash with the Maumee at Fort Wayne and thus Lake Erie with the Ohio and the Mississippi through the states of Indiana and Illinois. I found a good number of Catholics in the town and promised to send them one of the first priests I could obtain. I said Mass the next morning and then left for home, yet some days' journey through Fayetteville, Attica, Covington, Terre Haute, etc. Few Catholics are as yet collected in these growing towns, but soon there will be more.

Shortly after my return, Father Lalumière came home, and the account of his journey was very consoling. He had found more Catholics than I had and many places ready to receive a priest. In three places they had begun to build churches. At Fort Wayne they had finished one, approximately sixty by thirty feet, and the congregation numbered one hundred fifty Catholic families. I was happy to send them Father Felix Matthew Ruff from Metz, France, who speaks three languages--French, English, and German. A good many Germans live there and in the environments. I had ordained Reverend Ruff subdeacon and deacon before my journey to Chicago and had sent him to St. Mary's Seminary in St. Louis to make his retreat; he was ordained by Doctor Rosati.[10]

Following his visitation, Bishop Bruté sailed for Europe to recruit priests for his diocese and to obtain funds to complete his cathedral and to build churches, schools, and an orphanage. Fourteen priests in the Vincennes diocese worked in parishes and missions in Indiana and eastern Illinois in 1836. Fort Wayne and South Bend had resident priests before Chicago. The roster of priests in the diocese as reported in the CATHOLIC ALMANAC of 1837 follows:

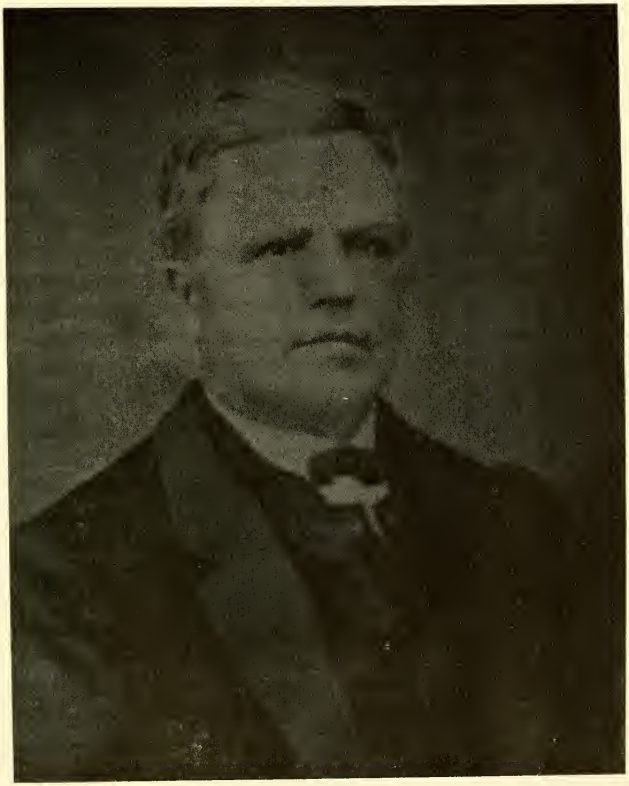
Stanislaus Buteux
James Corbe
Celestine de la Hailandière
Joseph Ferneding
J. Claude François
Simon Lalumière
Louis Mueller
Lewis J. Neyron
Patrick O'Berirne
Matthew Ruff
Irenaeus St. Cyr
Maurice de St. Palais
Bernard Shaffer
John A. Vabret [11]

BISHOP DE LA HAILANDIÈRE

Following the death of Bishop Bruté on June 26, 1839, Father Celestine de la Hailandière, one of the Briton priests who had accompanied Bishop Bruté to America in 1836 was named the second bishop of Vincennes. As he was in Europe at the time of his predecessor's death, he was consecrated in Paris by Bishop Forbin Janson on August 18, 1839. He remained in France for several months and exerted every effort to obtain needed aid for his diocese. He sent ahead a number of clerical students and several priests; he also sent large stores of sacerdotal vestments, sacred vessels, and books which he had secured from friends.

He persuaded the Eudists (Society of Jesus and Mary) to send a body of priests to found a college in Vincennes. He induced the Congregation of Holy Cross to send a delegation of brothers to establish schools for boys throughout the diocese and the Sisters of Providence to send nuns to provide for the education of girls, orphanages, and hospitals.

After his return to his diocese, he held a diocesan synod in 1844. Bishop Hailandière was a man of restless activity, and his energy made him unpopular with many. He journeyed to Rome in 1845 to resign his see, but Pope Gregory XVI induced him to return to his diocese and resume his responsibilities. He



Right Reverend Julian Benoit, V.G.

submitted his resignation again in 1847; the pontiff accepted it and Bishop Hailandière returned to Brittany, where he resided until his death in 1882. In accordance with his wishes, his body was returned to the Cathedral of Vincennes and interred in the crypt beneath the sanctuary.

REVEREND JULIAN BENOIT

After the departure of Father Mueller in 1840, Father Julian Benoit was named second pastor of St. Augustine's Church in Fort Wayne. Born in Septmoncel, France, on October 17, 1808, Julian Benoit received his early education in the school of his native village. At seventeen he began the study of theology at the Seminary of Orgelet. Later he taught classes in Lyons for four years until he met Bishop Brute', who recruited him for the Vincennes diocese. Ordained by Bishop Brute' at Mount St. Mary's College, Emmitsburg, Maryland, in 1837, he spent the next few years as a missionary at Leopold, near Evansville, Indiana. His salary for the period totaled $63.00.

Father Benoit was at Leopold when he received his assignment to Fort Wayne. He arrived on April 16, 1840, and found the little church burdened with a debt of $4,367. He soon cleared the indebtedness and later purchased the southern portion of the square for a cemetery. Interments were made there until about 1850. In addition to Fort Wayne, he attended missionary stations at Lagro, Huntington, Columbia City, Warsaw, Goshen, Avilla, New Haven, Besancon, Hesse Cassel, and Decatur. Father Benoit found the hardships of backwoods traveling beyond his strength, and the bishop assigned him a young assistant, Reverend Joseph Hamion, who unfortunately died at Logansport

in 1842. During epidemics Father Benoit made sick calls as far away as Muncie and Defiance. In 1840 a number of newly arrived French families settled six miles north of Fort Wayne and called their community New France (present-day Academie). Father Benoit celebrated Mass for them in the home of Isadore Pinchon and served as visiting pastor for eleven years.

In 1841 Father Benoit visited Europe and returned with Father Joseph Rudolph, who remained three years as assistant and afterwards became the founder of the convent and church buildings at Oldenburg, Indiana. Father Benoit also brought with him twenty-five thousand francs from benefactors in Alsace to the Sisters of Providence in Vigo County, Indiana. Three other assistants succeeded Father Rudolph --Fathers Francis Anthony Carius, Alphonse Munschina, and Edward Faller. Each remained with Father Benoit for a short time before being reassigned.

Father Benoit established the first Catholic schools in Fort Wayne. By 1846, he had erected a grade school and secured three Sisters of Providence from St. Mary's in Vigo County, as teachers for the girls. He later opened a boys' school in a shop on the corner of Jefferson and Clinton streets. After several lay teachers had taught there, the Brothers of Holy Cross assumed charge of the boys.

Some years later, Father Benoit acquired a new site for a Catholic cemetery on the banks of the St. Mary's River, directly south from the Pennsylvania tracks. The land served as a graveyard from 1851 to 1873. (The site on Wall Street is now occupied by the Essex Wire Company).

The old fort still stood in ruins when Father Benoit came to Fort Wayne in 1840. The original council house of the Miami tribe (located on East Main Street a little west of the fort) was frequented by the red men who lived in the environs of Fort Wayne, Huntington, and Peru.

In 1848 the federal government ordered these Indians to leave their lands in Indiana and settle on a reservation in Kansas. The Miami numbered about eight hundred and were led by Chief LaFontaine, whom, together with his wife and children, Father Benoit had received into the Church. The Indians, however, refused to leave unless Father Benoit would go with them. But Bishop de la Hailandiere felt that Father Benoit should not leave his congregation. Finally, the government sent troops to enforce the order. The commanding officer called on Father Benoit and begged him to lead the Indians away peacefully. "Unless you go with them," he said, "they will not go, and I will be obliged to hunt them down like wild beasts and kill them."[12] Father Benoit asked Reverend Neyron to attend the Fort Wayne parish while the former was away. The tribe started overland in the summer of 1849. Father Benoit went by canalboat to Cincinnati; thence over the Ohio and Mississippi rivers to St. Louis. He continued the journey by stagecoach and finally reached the reservation designated by the government. He stayed with the migrants about two weeks and then returned to Fort Wayne. In 1853-54 the first rectory was erected on Cathedral Square under the direction of Father Benoit.

ST. MARY'S CHURCH

In 1848 thirty German families of St. Augustine's Church organized to build a church wherein the gospel might be preached in their own language. Accordingly, they purchased property on the southeast corner of Lafayette and Jefferson streets for seventeen hundred dollars. Five men--Bernard Meyer, Nicholas Jostvert, Henry and Lucas Hoevel, and Bernard Voors --mortgaged their farms to secure the money.

In the same year, Lorentz Meyer began excavating for the foundation of the new brick church. The dimensions of the building were thirty-two by sixty-four feet. Although cholera interrupted the progress of the work, the parishioners took possession of their unfinished church in the late fall. On November 29, these thirty families moved in procession from St. Augustine's Church to the new edifice. Reverend F. X. Weninger, a missionary, conducted the solemn entry into the church, dedicated it to the service of God, and named the edifice "The Mother of God Church." Father Benoit and Father Edward M. Faller, who was named pastor, participated in the ceremonies. In 1857, after serving nine years, Reverend Faller was transferred to New Albany, and Reverend Joseph Weutz was appointed his successor. The erection of the church entailed an expense of thirty thousand dollars. In 1848 a small one-story frame house was built as a pastoral residence. A year after the opening of the new church, a small school for German Catholic children was moved from Calhoun Street and located near the priest's residence.

THE NEW DIOCESE OF FORT WAYNE AND BISHOP LUERS

In 1844 the diocese of Chicago was established, and thereafter the diocese of Vincennes was restricted to Indiana. The Right Reverend John Stephen Bazin, who had succeeded Bishop Hailandière, died less than six months after being consecrated. In 1848 the Pope bestowed the miter of Vincennes on Reverend Maurice de St. Palais, a native of France who had come to the diocese of Vincennes with Bishop Brute.

The First Provincial Council of Cincinnati was held in 1855. Bishop de St. Palais made a plea for the division of his diocese and told of the ever-increasing number of churches in the northern part of the state because of heavy immigration from Europe. He reported that Fort Wayne had two churches and that other towns of northern Indiana had organized parishes; he recommended that the Summit City be named the episcopal seat. The bishops petitioned the Holy See to create a new diocese.

On September 22, 1857, the sovereign pontiff created the diocese of Fort Wayne, comprising forty-two counties north of the boundaries of Warren, Fountain, Montgomery, Boone, Hamilton, Madison, Delaware, and Randolph counties--a territory of 17,431 square miles. John Henry Luers was appointed bishop. The CATHOLIC ALMANAC for 1858 notes that twenty-six churches existed in the area. The clergy numbered twenty priests, both secular and regular. There were four religious communities--two for men and two for women. The parochial educational system consisted of six schools, one college, and one academy. The Catholic population was estimated at twenty-five thousand.

John Henry Luers was born on September 29, 1819, near the city of Munster in Westphalia, Ger-

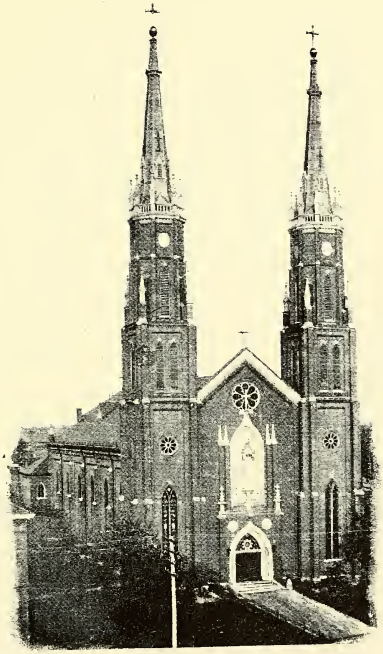
Right Reverend John Henry Luers, D.D.
First Bishop of Fort Wayne

many. The family emigrated in 1833, landed in New York, and settled on a farm near Piqua, Ohio. John, just fourteen, became a clerk. Archbishop John B. Purcell of Cincinnati encouraged him to study for the priesthood and sent him to St. Francis Xavier Seminary near Cincinnati. The Archbishop ordained him priest on November 11, 1846. His mentor gave him a difficult assignment at St. Joseph's parish in Cincinnati. The congregation was engaged in erecting a church, but the work was at a standstill because of a heavy debt. Twelve years after his arrival, Father Luers completed the church, paid the debt, and built a new school.

He was consecrated a bishop on January 10, 1858, in Cincinnati and set out for Fort Wayne shortly afterwards. He arrived, alone and unannounced, at the residence of Father Benoit. His procathedral, St. Augustine's, was in a delapidated condition. After appointing Father Benoit his vicar-general, he started traveling over his diocese; later he was seldom at home in Fort Wayne.

THE BUILDING OF THE CATHEDRAL

For a long time Father Benoit had been hoping for a real Cathedral, so in 1859 St. Augustine's Church was moved to the east side of Cathedral Square; shortly thereafter the building was destroyed by fire. Father Benoit as the architect and Thomas Lau as the carpentry contractor designed a Gothic structure, one hundred eighty feet long and eighty feet wide, with twin towers in the façade flanking the main portal. Father Benoit decided to appoint a building committee and named Henry Baker, Michael Hedekin, Maurice Cody, and Jacob Kintz. The committee was charged



Cathedral Of The Immaculate Conception,
Fort Wayne, Indiana

with the fund-raising responsibility and was given one thousand dollars to finance the laying of the foundation. The pastor and the committee inaugurated a subscription drive for the new edifice; paid pledges totaled fourteen thousand dollars. Father Benoit then journeyed to New Orleans where for seven months he successfully raised additional funds.

The foundations of the new Cathedral were laid on the site of old St. Augustine's, which in turn had occupied the site of the first church. The cornerstone was laid on Trinity Sunday, June 19, 1859, by Bishop Luers. Archbishop John Baptist Purcell of Cincinnati preached the sermon for this event, which drew about three thousand of the town's ten thousand people.

The first brick was laid on July 10, 1859. James Silver was the contractor for the brick work. Originally, the building was of red brick trimmed with gray sandstone. Of German Gothic design, the Cathedral's exterior buttresses and interior groined arches vault a high-pitched roof covering the nave and high side aisles, and its matching front towers are surmounted by twin spires.

In addition to their fund-raising efforts, the building committee each donated one of the original windows in the church and their names were inscribed on them. The fourteen twenty-eight-foot Gothic windows were of stained glass in "gorgeous colors." The thirty-six-foot sanctuary window contained a representation of the Immaculate Virgin in a luminous cloud of glory, surrounded by angels and with many Christian emblems encircling it.

The ceiling is supported by fourteen clustered Gothic columns twenty-two feet apart, from which spring light and graceful groined arches, like those of Westminster Abbey and of Trinity Church, New York. The interior was painted by U. C. Tandrop of Cincinnati in "mostly neutral tints--"a warm drab and

a delicate roseate hue predominating. On the sanctuary walls were large frescoes of St. Augustine, St. Patrick, and the only canonized saints of the Americas at that time, St. Rose of Lima and St. Mary Anne of Jesus, called "the Lily of the Quito." In the recesses of the middle arches of the nave were frescoes of the twelve Apostles.

The sanctuary was a semi-circle thirty-four feet deep and thirty-six feet wide. The main altar is believed to have been the gold-painted one replaced in 1932. The pews were not installed yet either. There were to be two hundred twenty-eight of them with a seating capacity of eleven hundred forty exclusive of the sanctuary and choir loft. The church was equipped with gaslights and heated by two hot-air furnaces in the basement.

The Cathedral was completed and dedicated in December, 1860. It is appropriate here to emphasize the dates of the laying of the cornerstone as 1859 and the dedication as 1860. The exact day of the dedication of the Cathedral in December, 1860, is cloudy.

Whichever day it was, Bishop Luers, accompanied by Father Benoit and several other clergymen, blessed the Cathedral at ten o'clock and offered Mass. The Reverend Francis Lawler, of La Porte, preached the dedication sermon. The people gathered again at seven o'clock in the evening to hear an address by the Bishop.

The building cost $54,000 and the furnishings an additional $9,000, initially. The money--$46,400 --was raised by Father Benoit from the contributions he collected in New Orleans, from his own purse, and from other sources. Father Benoit, who had received only $63 in salary during the three years prior to coming to Fort Wayne in 1840, had by wise investments in real estate acquired considerable means, all of which he disposed of during his lifetime in countless

Library Hall

Bishop's Residence

Buildings on Cathedral Square
Fort Wayne, Indiana

St. Augustine's Academy

generosities to the poor, and in gifts of land, buildings and money to the Church, the diocese and institutions.[13]

About the time construction was completed, a bazaar was held to raise money for the building; net gains totaled twenty-six hundred dollars. Thousands crowded the building to admire its graceful proportions. Father Benoit erected the episcopal residence about the same time at a cost of sixteen thousand dollars.

FATHER BENOIT'S TRAVELS AND HONORS

Father Benoit revisited Europe in 1865 for an extended stay of thirteen months. In 1874 he journeyed to Europe as a member of the first American pilgrimage.

Many honors were bestowed on Father Benoit. In 1852 he was named vicar-general of the diocese of Vincennes; he was appointed to the same office in the diocese of Fort Wayne in 1858. During Bishop Luer's visit to Europe in 1865, Father Benoit served as administrator of the diocese. At the Second Plenary Council of Baltimore in 1866, he was the theologian of Bishop Luers; also served as theologian to the Bishop at four provincial councils in Cincinnati. He acted as administrator of the diocese from June, 1871, to April, 1872, and again in 1883. Leo XIII, on June 12, 1883, conferred upon Father Benoit the honors and title of domestic prelate and investiture took place in the Cathedral on August 16. Father Benoit served the congregation of the Cathedral as pastor for forty-five years. In 1884 his health began to fail; he died January 26, 1885, and was buried in the Cathedral crypt.

BISHOP LUERS PROMOTES EDUCATION

When Bishop Luers acceded to the diocese of Fort Wayne, three Catholic schools existed in the Summit City. He showed great concern for the elementary and secondary education of Catholic youth, and under his leadership schools increased in number. In purchasing sites for churches, he always included adjacent ground for the school. Many of his priests helped to build the schools from their own means and taught classes therein. These early schools had many disadvantages; the buildings were small and ill-suited. Sometimes the pupils were taught in the church or in the priest's home. Choice of teachers or long school terms were not possible. Teachers often lacked professional training; some were chosen because they could also instruct the choir and play the organ. A few were graduates of colleges or universities. More lucrative occupations claimed such men, and the schools suffered until instruction was assumed by nuns.

EARLY RELIGIOUS COMMUNITIES IN FORT WAYNE

At the time of the erection of the diocese in 1857, members of two religious orders were already established in Fort Wayne. On Cathedral Square the Brothers of Holy Cross conducted a school for boys, and the Sisters of Providence taught classes of girls.

Through the efforts of Bishop Luers, the Poor Handmaids of Jesus Christ came from Germany to the diocese of Fort Wayne in 1863 and were first assigned to the parish of Hesse Cassel, a few miles from Fort Wayne. In 1869 eight members of the order opened a

hospital and established their mother-house in the former Rockhill House at the southwest corner of West Main Street and Broadway. The inn had recently been purchased by the St. Joseph's Hospital Association. The Sisters successfully operated the hospital and later established a nurses' training school. In time they established additional hospitals and orphanages and conducted many schools in the diocese.

That Bishop Luers recognized and assumed that responsibility is evident from the following excerpts from his pastoral letter in August, 1866.

Dearly Beloved in Christ:

The number of orphans in our diocese has of late increased to such an extent that the erection of an asylum for them has become an imperative necessity.

A year ago I purchased twenty-five acres of land, adjoining this city, for the purpose of building such an asylum; but, as yet, it has not been commenced. On this all-important matter I consulted with the clergy; the building to be erected would cost from thirty thousand to thirty-five thousand dollars. To obtain this seems a matter of impossibility.

It was, therefore, unanimously agreed to accept the favorable offer of the Spitler farm at Rensselaer for eighteen thousand dollars. This place contains nine hundred thirty-three acres; six hundred fifty are under fence, two hundred under cultivation, one hundred wood, and the balance prairie. There are on it two dwelling houses; one contains twelve rooms, affording accommodation for forty or fifty orphans. The farm has a barn, stables, excellent water, gardens, fruit trees, shrubbery, stone for building, etc. It is half a mile from Rensselaer. It is of easy access, and in a few hours it can be reached from all parts of the diocese.

We need an asylum without delay, the more so on account of the cholera, of which we find approaching signs everywhere. Therefore, compelled by the necessity of the times, the asylum must be opened as soon as possible.

Into the asylum, all orphans will be admitted without distinction of creed as much as circumstances will permit; the pastors or collectors can therefore also call without hesitation upon all for aid.

I expect that every Catholic, however limited his means may be, will contribute at least five dollars and those in better circumstances more.

Given at Fort Wayne on the Feast of the Assumption of the Blessed Virgin, A. D. 1866.

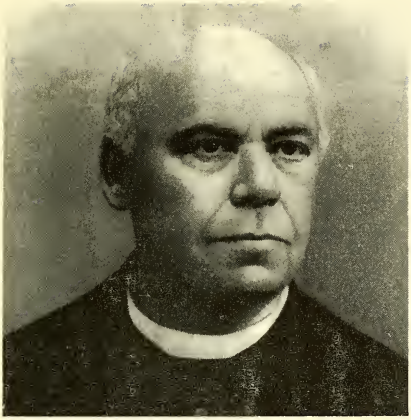
John Henry Luers
Bishop of Fort Wayne.[14]

Having purchased the Spitler farm, Bishop Luers appointed priests to collect funds throughout the diocese and to prepare the residences for occupancy. Reverend Joseph Stephan was appointed to head the institution. In September, 1866, thirty-five children entered the orphanage to be cared for by the Sisters of Holy Cross. Several years later Father Kroeger erected a two-story building, where St. Joseph's College now stands.

Bishop Luers also proposed and established a plan for the support of aged and infirmed priests, under the title of the Catholic Clerical Benevolent Association.

ST. PAUL'S CHURCH

Representatives of thirty-five German-speak-



Reverend Edward Koenig

St. Paul's Church
Fort Wayne, Indiana

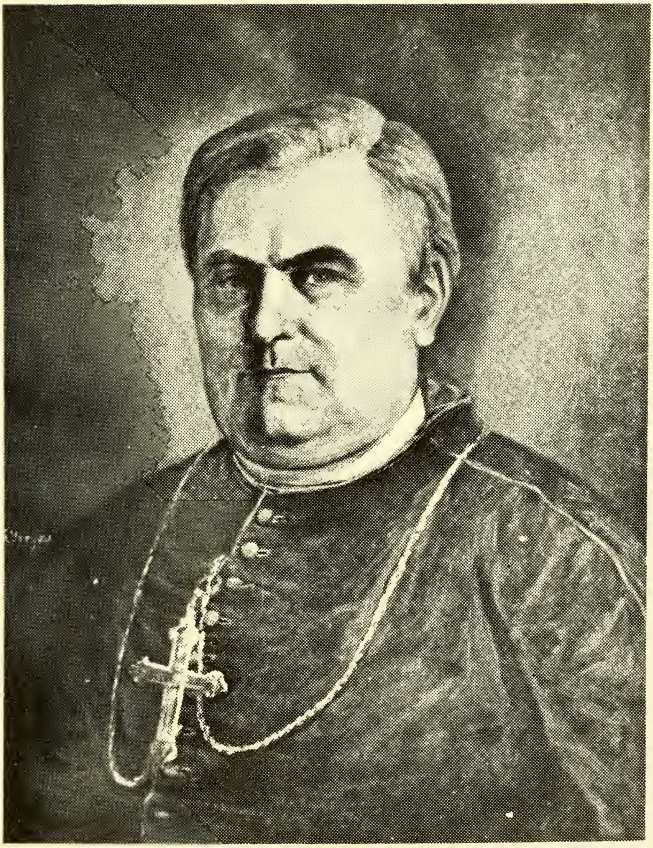
ing Catholic families in the western part of Fort Wayne met to plan the organization of a new parish on November 15, 1863. With the permission of Bishop Luers, they purchased property on February 2, 1865, fronting on Fairfield Avenue at the northeast corner of Washington Boulevard. George W. Ewing sold the building site for thirty-five hundred dollars. Installment payments over a ten-year period extinguished the debt.

A frame church seventy-five feet long by thirty-seven feet wide was erected at a cost of thirty-seven hundred dollars. Funds were secured through the collection of pew rent from the new parishioners before the church was constructed. Bishop Luers dedicated the church on October 1, 1865, and appointed Reverend Edward Koenig as the first pastor. He also fixed the Feast of the Conversion of St. Paul as the patron feast of the church. Father Koenig at once organized a School Society and an Altar Society. Two additional lots were acquired on January 28, 1866, for five thousand dollars and another lot in July, 1866, for fourteen hundred dollars.

On January 19, 1866, the school opened with sixty-eight children in attendance. Louis Weiser was the first teacher. Mettler succeeded Louis Weiser as teacher. In 1867 the boys and girls were first taught in separate schoolrooms. Clementine Koenig taught the girls. In 1868 a new brick school was built.

ACCESSION OF BISHOP DWENGER

On June 29, 1871, Bishop Luers gave minor orders to three seminarians and conferred a deaconship on another in Cleveland. On his way to the railway station he suffered a stroke, received the last



Right Reverend Joseph Dwenger, D.D.
Second Bishop of Fort Wayne

sacraments, and died within twenty minutes. Clergymen and laymen from both dioceses escorted his body from Cleveland to Fort Wayne. The funeral was held on July 4, 1871, in the Cathedral; Archbishop Purcell presided and preached the sermon. The body was placed in the crypt under the sanctuary of the Cathedral.

Several months after the death of Bishop Luers, Pope Pius IX selected Father Joseph Dwenger as the second bishop of the diocese. On April 14, 1872, Archbishop Purcell consecrated Father Dwenger the bishop-elect in Cincinnati. The new prelate came to Fort Wayne immediately and assumed charge of the diocese.

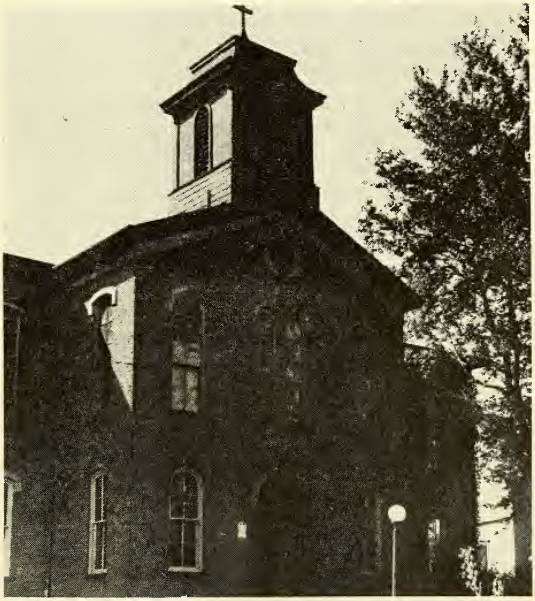
Bishop Dwenger was born in Mercer County, Ohio, on September 7, 1837, of German emigrant parents, Gerhard Henry and Maria Catherine (Wirdt) Dwenger. His father died when he was three years old, and his mother moved with her family to Cincinnati where she remained until 1849. When Joseph was twelve, his mother died of cholera, entrusting him to Reverend Andrew Kinkler, a priest of the Community of the Most Precious Blood. Father Kinkler cared for him until he was able to enter the novitiate of the Precious Blood order.

Joseph was ordained to the priesthood by Archbishop Purcell on September 4, 1859, and for three years he served as rector and taught classes in the seminary of his congregation. After filling a pastorate at Wapokoneta for a few years, he served as a missionary in Ohio, Indiana, and Kentucky.

ST. PETER'S CHURCH

The founding and early history of St. Peter's

Reverend John Wemhoff



St. Peter's First Church and School
Fort Wayne, Indiana

Church was recounted in the FORT WAYNE JOURNAL-GAZETTE on the golden anniversary of the parish. The following history is excerpted from that newspaper.

On November 12, 1871, several members of St. Mary's Church assembled in the enginehouse of the Seventh Ward (formerly called Frenchtown) for the purpose of discussing the establishment of a new congregation. After considerable deliberation, these men determined to plan a new parish at once and to seek subscriptions.

At the first meeting the organizers unanimously voted to name the new church St. Peter's and thus place it under the special protection of the Prince of Apostles. The secretary of the committee, who had shown special interest in the development of the new congregation, also bore that name.

The founders were Peter J. Mettler, Frank Beckman, Tiberius Schmucker, John Klein, Sebastian Wiegand, Peter Miller, Valentine Hartman, Nicholas Gosser, Antony Walker, Peter Noll, John Graf, Christopher Goette, John Landgraf, Ferdinand Mueller, Conrad Tremmel, Andrew Weber, Peter Harnishpegar, Valentine Ofenloch, Frank Schram, and Bernard Roth.

These men chose the first trustees--Conrad Tremmel, president, Peter J. Mettler, secretary, John Kintz, treasurer, Tiberius Schmucker, and Sebastian Wiegand.

A week following the organization of the congregation the following requested membership: Joseph Frankenreider, J. Gronemaier, Charles Schnorberger, John Schmidt, George Jacoby, Henry Loos, M. Hermann, Barbara Huebler, Adolph Koch, L. Spoenie, L. Brasler, Phil Keintz, John Kramer, A. Goerta, John Eising, John Tremmel, John Bopp, Methias Kraemeh, John Schramm, Theodore Tiegemann, John Ketcher, A. J. Klein, John Wessel, F. Fieulner, W.

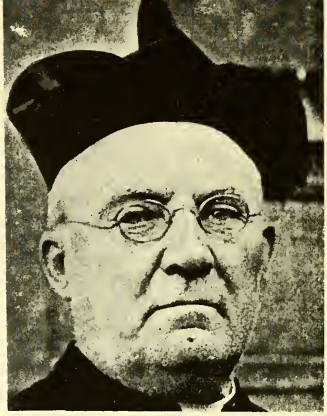
Newmann, and Eva Klein. Those applicants were succeeded by W. Neidhafer, John Bertals, Nicholas Alter, Nicholas Weil, Peter Zeigler, Edward Huebler, Herman Albers, George Schmidt, J. Eiter, and Catherine Huen.

Right Reverend Joseph Dwenger appointed Reverend John Wemhoff the first pastor of St. Peter's in 1872. The young priest was born in Munster, Germany, October 11, 1837, came to America in 1858 and resided with his uncle, Bernard Wemhoff. On March 22, 1862, he was ordained by Bishop Luers.

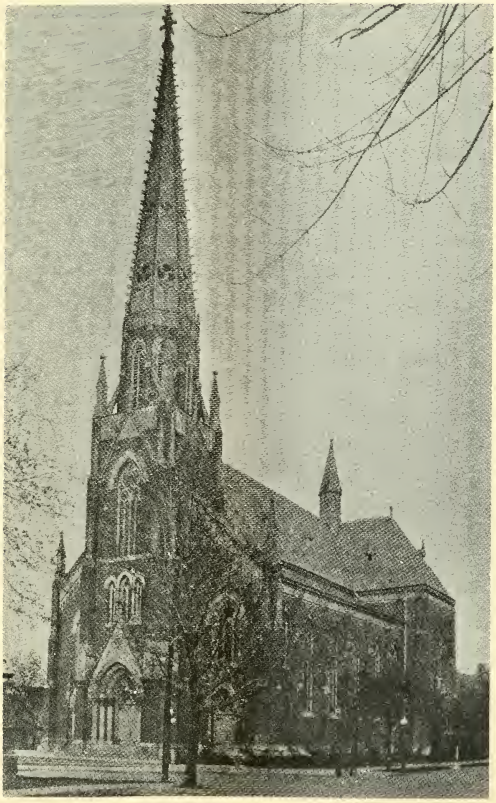
As a site for the new parish, three lots in the La Salle addition were purchased for fourteen hundred dollars. To encourage the members of the new congregation one lot was donated by Father Wemhoff. Eight additional lots were eventually acquired and the site became known as St. Peter's Square. The property measured one hundred fifty feet wide and four hundred fifty feet long; it was bounded on the north by St. Martin's Street, on the east by Hanna Street, on the south by DeWald Street, and on the west by Warsaw Street.

The men of the parish came to the grounds after their daily work and gradually completed the excavating and the laying of the foundations. The cornerstone was laid in the spring of 1872, and the dedication took place on December 27 of the same year. Bishop Dwenger officiated. The brick building measuring seventy feet long and forty feet wide, was intended to serve the parish as both church and school. The first floor was divided into four large classrooms; the second floor served as a church with a seating capacity of three hundred. Building costs approximated ten thousand dollars.

Forty children enrolled in the new school. Three lay instructors, Messrs. Ross, Buehler, and Saenker, taught classes. In 1881 the School Sisters



Reverend Anthony Messmann



St. Peter's Church
Fort Wayne, Indiana

of Notre Dame assumed charge. In 1871 the family heads in the parish organized the St. Joseph School Society, which supported the school.

Lawrence Becker and Miss Dierkes were the first couple to be united in marriage in the new church in November, 1872. Eva Klein was the first infant to be baptized in December, 1872. The congregation then numbered forty-four families comprising two hundred persons. A small frame building was built in 1872, to serve as the pastor's residence. In 1880, Father Anthony Messman, who had succeeded Father Wemhoff as pastor, built a two-story brick convent for the nuns.

During the pastorate of Father Messman the present Gothic structure was erected. The church measures one hundred ninety by eighty feet and is surmounted by a steeple two hundred feet in height. Peter Diedrich of Detroit was the architect, and John Suelzer of Fort Wayne was the general contractor in charge of construction. The new building cost sixty-five thousand dollars. Notable ceremonies marked the dedication of the new church on November 4, 1894.

BISHOP DWENGER FOSTERS EDUCATION

Bishop Dwenger's motto was "Catholic schools for Catholic children." He urged each pastor to provide an elementary school in each parish. If a separate building for a church and another for a school proved impossible, he urged that a two-story structure be erected with quarters for both church and school. He said, "No schools now means empty churches later," and exerted every effort to develop an efficient parochial school system. Even small parishes of thirty or forty families built their own

elementary schools.

As early as 1879 he created a Diocesan School Board and appointed Fathers Julian Benoit, Michael O'Reilly, W. Corby, Edward Koenig, Joseph Rademacher, Henry Meissner, and John Oechtering. Bishop Dwenger recommended that a survey be made of existing schools and that an annual report be submitted showing accomplishments and progress. He directed that school expenses be defrayed by the whole congregation in each parish. He advocated the establishment of boys' high schools in large cities through the common effort of several parishes. He instituted examinations for secular teachers. He directed the Board to consider the relative merits of textbooks and to develop a more uniform curriculum. The Board implemented and effected the Bishop's policies.

In 1882 the Board created six school districts and appointed priests to inspect the schools, make written reports of their visits, and conduct examinations. The Board also considered the quantity of homework and school punishments.

The Bishop induced the Precious Blood Fathers to establish an institution of higher learning near Rensselaer in 1891. The school was later known as St. Joseph's College.

During his administration, a third Catholic cemetery was opened on a large tract of land on East Lake Avenue. Bishop Dwenger conducted the first official pilgrimage from the United States to Lourdes, and visited Rome for the first time in 1874. He journeyed to the Eternal City three times in the 1880's. The Bishop called a Synod which met at Notre Dame in October, 1874. Ten years later he convened a second synod.

Bishop Dwenger purchased fifty acres of land near Lafayette and erected a four-story brick home for orphan boys. This $30,000 home was known as

St. Joseph's Asylum and Manual Labor School. Bishop Dwenger also erected the first Catholic orphans home in Fort Wayne on the twenty-five acre tract of land purchased by his predecessor, Bishop Luers. The building, named St. Vincent's Orphan Asylum, was built in 1886 and 1887. The Poor Handmaids of Jesus Christ had charge of the girls in this institution.

THE DESTRUCTION AND REBUILDING OF ST. MARY'S CHURCH

On January 13, 1886, the boiler beneath St. Mary's Church exploded from some unknown cause. Rescue workers found the janitor fatally injured under a mass of fallen timbers; a little girl, passing the church, was killed by a door blown from its hinges. The force of the explosion was felt over a wide area. The church was completely wrecked, and the remaining walls had to be razed. The explosion also seriously damaged the rectory.

Shortly after the disaster, Father John Oechtering, who had been appointed pastor in 1880, began to plan for a new and larger church. The trustees, Michael Baltes, Andrew Kalbacher, Henry Manning, Louis Schirmeyer, Henry Beuter, and Joseph Kuttner conferred with Father Oechtering and decided to erect a new edifice costing $50,000. Since the old rectory had to be moved to make room for the larger church, the parish purchased adjoining ground for a new pastor's home.

Father Oechtering appointed a Building Committee composed of the above-named trustees and prominent parishioners--Henry Berghoff, Mathias App, Nicholas Herbertus, and Henry Schane. Samuel M. Lane, a Cleveland architect, submitted plans which

The Ruins of St. Mary's Church
Fort Wayne, Indiana

the Committee adopted. The contract for excavating was let to Joe Derheimer, and the contract for laying the foundation was awarded to Barney Mittendorf.

Work began in earnest on the new edifice, and on July 11, 1886, just less than six months following the explosion, Bishop Dwenger laid the cornerstone with appropriate ceremonies. During the succeeding months the tall outlines of a Gothic structure grew on the southeast corner of Lafayette and Jefferson streets. The exterior of the building was of red brick with stone trim, and the roof was of slate. Four steeples graced the new church; the principal one rose two hundred thirty-eight feet, twenty-three feet higher than the Cathedral spires. The two side steeples were one hundred twenty-eight feet in height. The extreme outside length from the steeple to the rear measured one hundred ninety-five feet, and the width totaled sixty-eight feet.

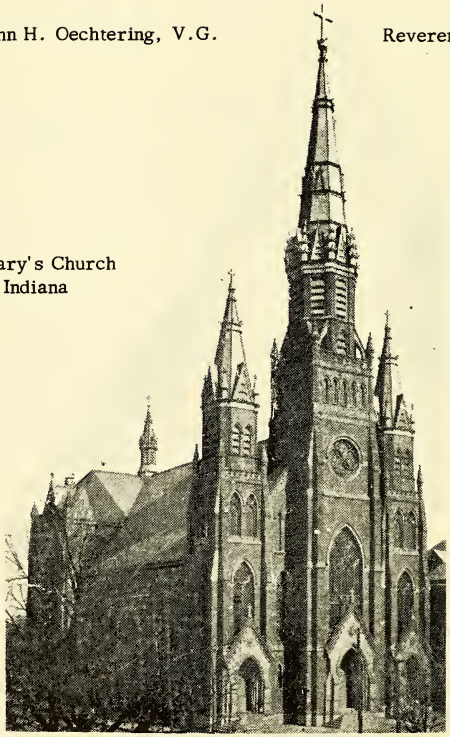
Thirty-two stained glass windows, donated by church societies and individuals, lighted the interior of the church. They were made by the house of O. F. McMohon of New York and were installed by Charles Lett. Mr. A. Kinkeling of New York painted the Biblical figures and scenes on the ceiling and walls, and the frescoes were done by Messrs. Muer and Gruenhick. A new organ was installed at a cost of $5,000. The seating capacity of the church, exclusive of the galleries, was nine hundred fifty. The total cost of the completed church approximated $100,000.

The church was dedicated by the Right Reverend Joseph Dwenger on the third Sunday of Advent, 1887. The Right Reverend Rademacher, Bishop of Nashville, sang Pontifical Mass and was attended by a large number of priests on the occasion.

Right Reverend John H. Oechtering, V.G.

Reverend Edward M. Faller

The Present St. Mary's Church
Fort Wayne, Indiana



REVEREND JOHN H. OECHTERING

Father Oechtering was born December 23, 1845, in Lingen, Germany, a son of Clement and Mary (Grotemeier) Oechtering. He attended the schools of his native city until twelve years of age, after which he spent one year at the Gymnasium. In 1858, he entered college in Munster and remained seven years and then spent two years at the University in the same city. In 1867, he enrolled in the American college of Louvain, Belgium, as a candidate for the priesthood. He was ordained for the diocese of Fort Wayne by the coadjutor Archbishop of Malines, May 21, 1869.

Father Oechtering came to America the same year and was assigned to St. Vincent Church in Elkhart, residing, however, with his uncle Reverend A. B. Oechtering in Mishawaka. After a year he was transferred to St. Joseph's Church at La Porte, where he remained ten years. On July 14, 1880, he was appointed pastor of St. Mary's Church in Fort Wayne. In 1888 he was named immovable rector of that church by Bishop Dwenger. During his long pastorate in Fort Wayne, Father Oechtering served as Vicar-General, Judge of the Matrimonial Court, Moderator of the Fort Wayne Deanery, and President of the School Board. His writings include treatises on capitol, labor, and socialism, a number of dramas, and a Catechism of Church History for upper Catholic grade school students. In 1905, he was named Domestic Prelate by Pius X. He died in Riesenbeck, Germany, on January 10, 1941, at the age of ninety-six.

ST. PATRICK'S CHURCH AND SCHOOL

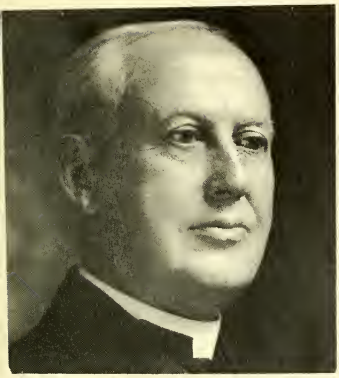
The opening of a two-room schoolhouse in the

old Bond Building in 1886 may be considered the beginning of St. Patrick's Parish. The school was established for children who could not attend the Cathedral School on account of the distance. Three years later Bishop Dwenger purchased four lots on Fairfield Avenue, from Peter Owens, whose house was converted into a school of four rooms. In October, 1889, the Bishop formed the new congregation of St. Patrick's and appointed Reverend Thomas M. O'Leary as the first pastor.

Father O'Leary began at once to negotiate for the purchase of a church site on DeWald Street between Harrison and Webster streets, but he died on October 24, 1889, three weeks after his appointment. Shortly thereafter Bishop Dwenger donated the property on Fairfield Avenue to the new congregation and appointed the Reverend Joseph F. Delaney pastor.

The new pastor completed the real estate negotiations for the half square fronting on DeWald Street. In April, 1890, ground was broken for the new church, and the cornerstone was laid on May 20 by Bishop Dwenger. This was the last public appearance of the bishop, whose health had begun to fail. The Vicar-General, Very Reverend Joseph H. Brammer, dedicated the church on November 22, 1891. Gothic in architecture, the church measured one hundred sixty-seven feet in length with a frontage of ninety-four feet. The spire rose to a height of one hundred eighty-five feet. The seating capacity approximated eight hundred. The total cost, including furnishings, was $59,000.

The nine-room school, with an assembly hall, was built in 1891. The building, eighty-five by seventy-two feet, accommodated more than five hundred pupils. The cost was $14,500. The Sisters of Providence taught eight grades in the parochial school. In 1901 Father Delaney erected St. Catherine's Academy,



Reverend Joseph F. Delaney

St. Patrick's Church
Fort Wayne, Indiana

wherein secondary academic and commercial subjects were taught. The original parochial residence was built in 1891.

REVEREND JOSEPH F. DELANEY

Reverend Joseph F. Delaney was born in Thompsonville, Connecticut, January 15, 1860. He was one of six children born to Conerty Delaney, who had emigrated to the United States from Ireland.

Joseph attended the parochial schools of his native city and then entered the Seminary of Our Lady of Angels at Suspension Bridge, New York, from which he graduated at the age of twenty-four. He completed his theological course at St. Vincent's College, Latrobe, Pennsylvania. He graduated in 1887 and was ordained at the Cathedral in Fort Wayne on June 29, 1887, by Bishop Dwenger. On August 15, 1887, he was named assistant at the Cathedral. Bishop Dwenger sent him to the new parish of St. Patrick's to succeed Father O'Leary.

DEATH OF BISHOP DWENGER AND ACCESSION OF BISHOP RADEMACHER

After a lingering illness of nearly three years, Bishop Dwenger succumbed to a heart attack on January 23, 1893. The funeral obsequies took place on January 26 and were attended by members of the hierarchy and many clergy. The Archbishop Elder of Cincinnati celebrated the Pontifical Requiem Mass, and Bishop Rademacher delivered the funeral oration. The remains of this second bishop were interred in

Right Reverend Joseph Rademacher, D.D.
Third Bishop of Fort Wayne

the crypt of the Cathedral.

Pope Leo XIII, by letters dated July 14, 1893, appointed Joseph Rademacher third bishop of the diocese of Fort Wayne and transferred him from the See of Nashville. Of the first four Fort Wayne bishops, he was the first native American; his predecessors were German.

Born in Westphalia, Michigan, December 3, 1840, he studied the classics and philosophy at St. Vincent College, Latrobe, Pennsylvania, and later theology in St. Michael's Seminary in Pittsburgh. Bishop Luers accepted him for the diocese of Fort Wayne and ordained him a priest on August 2, 1863.

He became the first resident pastor of Attica with Covington as a mission. In 1870, he was appointed pastor of St. Paul of the Cross in Columbia City. Two years later he accepted the pastorate of St. Mary's Church in Fort Wayne where he served seven years. In 1880 he was appointed pastor of St. Mary's Church, Lafayette. And three years later was named bishop of the See of Nashville, where he was consecrated on June 24, 1883.

Bishop Rademacher arrived in Fort Wayne on October 3, 1893, and was officially welcomed by the Very Reverend Joseph Brammer, vicar-general of the diocese in the presence of a large throng gathered in front of the Cathedral. A reception took place on the evening of October 4 and the solemn installation and Pontifical Mass on October 5. After Reverend J. H. Hueser read the Bulls of Pope Leo XIII, Archbishop Elder of Cincinnati escorted Bishop Rademacher to the throne. Each priest of the diocese knelt before the Bishop, and kissed his ring in token of submission.

Bishop Rademacher's five-year episcopate in Fort Wayne was characterized by improvements of diocesan and parishional works. In January, 1899, the bishop suffered a breakdown which incapacitated him

for a year. He died on January 12, 1900, and was buried in the crypt of the Cathedral.

CONCLUSION

The foregoing sketch of the modest beginnings and difficult undertakings of the early Catholic clergy and laity in this region constitutes a record of faith and courage of the past. The humanitarian, cultural, and social contributions of the Church to the community are self-evident. Professional, business, industrial, and financial fields reflect the influence of pioneer Catholic families upon the community's economic life.

NOTES

1. THE CATHOLIC ENCYCLOPEDIA, Vol. VI, p. 549.
2. Op. cit., Vol. IX, p. 755.
3. H. J. Alerding, THE DIOCESE OF FORT WAYNE, Fort Wayne, Indiana (Archer Printing Company, 1907), p. 17.
4. Ibid., p. 17.
5. Ibid., p. 18.
6. J. F. Noll, THE DIOCESE OF FORT WAYNE (n. p.: 1941), p. 33.
7. R. S. Robertson, HISTORY OF THE UPPER MAUMEE VALLEY (Madison, Wisconsin: Brant and Fuller, 1889), Vol. II, p. 412.
8. Ibid., p. 413.
9. Ibid.
10. Alerding, op. cit., pp. 24-26.
11. Noll, op. cit., p. 31.
12. Ibid., p. 101.
13. FORT WAYNE JOURNAL-GAZETTE, November 27, 1960.
14. Noll, op. cit., pp. 81-88.

BIBLIOGRAPHY

Books

Alerding, H. J. THE DIOCESE OF FORT WAYNE, 1857-1907. Fort Wayne, Indiana: Archer Printing Co., 1907.

_____. A HISTORY OF THE CATHOLIC CHURCH IN THE DIOCESE OF VINCENNES. Indianapolis: Carlon & Hollenbeck, 1883.

Blanchard, Charles, ed. HISTORY OF THE CATHOLIC CHURCH IN INDIANA. 2 vols. Logansport, Indiana, 1898.

Griswold, B. J. PICTORIAL HISTORY OF FORT WAYNE, INDIANA. Chicago: Robert O. Law Company, 1917. Vol. 1.

Noll, John F. THE DIOCESE OF FORT WAYNE. n.p. 1941.

Robertson, R. S. VALLEY OF THE UPPER MAUMEE RIVER. Madison, Wisconsin: Brant & Fuller, 1889.

Dictionary and Encyclopedic Sources

Adams, James T., ed. DICTIONARY OF AMERICAN HISTORY. 5 vols. New York: Charles Scribner's Sons, 1942.

Johnson, Allen, ed. DICTIONARY OF AMERICAN BIOGRAPHY. 20 vols. New York: Charles Scribner's Sons, 1928.

Herberman, C. G., ed. and others. THE CATHOLIC ENCYCLOPEDIA. 15 vols. The Gilmary Society. New York: Robert Appleton Co., 1909.

HISTORY OF THE CATHOLIC CHURCH IN INDIANA. Vol. II, Logansport, Indiana: A. W. Bowen & Co., 1898.

FORT WAYNE JOURNAL, October 20, 1887.

FORT WAYNE NEWS-SENTINEL, November 26, 1922.

FORT WAYNE JOURNAL-GAZETTE, November 26, 1922.

FORT WAYNE NEWS-SENTINEL, June 19, 1926.

FORT WAYNE JOURNAL-GAZETTE, November 27, 1960.

HECKMAN
BINDERY, INC.
Bound-To-Please®
NOV 03
N. MANCHESTER, INDIANA 46962